

3. Since thy splendours abound, then
purified
sage SOAIA art everywhere (associated)
with the
seasons.¹

4. So3iA, who art a friend, do thou for the
sake
of all our desirable (praises) approach
generating
food for (us thy) friends for our support.

5. So^iA, the shining rays of thee who art
ac-
companied by brilliance, spread the
purifying
(water) over the surface² of heaven.

C. These thy seven rivers³ flow, SCEIA, at thy
Taiga Y:U.

command : the milch kine hasten to thee.

6. Proceed, SOXA, in a stream when
effused,
giving exhilaration to IXDEA, bestowing (upon
us)
inexhaustible food.

7. The seven kindred (priests)⁴ uttering
(praises)
and worshipping (the gods with oblations)
invoked
thee the sage at the sacrifice with hymns.

8. The fingers cleanse thee in the quickly
made⁵
loud-sounding (woollen) filter, when with a
noise
thou art sprinkled with the water.

¹ That is, the *Soma* whose attributes are the
seasons, spring,
etc., exists wherever day and night spread;
because day and
night are dependent on the Soma (*i.e.* the moon)
- Sayana says *prislita* means the lower part of
heaven, *i.e.* the
earth.

³ The Ganges, etc.

⁴ Or, the seven kindred rivers (Ganges, etc.) urge thee
their fingers, *i.e.* send thee forth to "be cleansed by the *Tttt*
and *jEkadk-attt* waters.

⁵ Or, In the filter which sivrsoine[^] guilt.